

THE SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Office of Publication: 129 W. Sixth St., Newton, Kansas. Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XII, Vol. 41

FRIDAY, OCTOBER 13, 1950

United States 1 year \$2.00; 3 years \$5.00
Canada and foreign 1 year \$2.50; 3 years \$6.50

THE EDITOR'S Notes

by John R. Rice

IN OTTUMWA, IOWA, WE ARE HAVING a blessed revival in the Coliseum. The campaign is sponsored by eight or ten churches officially, with others cooperating. For example, on "Sunday School Night" six Baptist churches, an Evangelical Free church, a Christian and Missionary Alliance church, a Christian church, an Assembly of God church, two undenominational churches, and I think a Presbyterian church, had over fifty per cent of their Sunday School enrollment present. Crowds have been up to twelve hundred, I suppose, and one night sixteen came to Christ, principally adults. In one children's meeting forty-three found Christ, in very carefully supervised dealing. These were principally ten years old and above. Other nights we have had from six to ten saved. That is not as great an ingathering as we would like to have, but we thank God for a genuine stirring of many hearts. Thank God for a number of old men who have come to the Lord. At this moment, Tuesday, September 26, we have three days to go. I drive tonight to Ottumwa where I preach Tuesday, Wednesday, Thursday nights.

A WOMAN CAME WEEPING TO TAKE Christ as Saviour the other night in Ottumwa. An older woman came to meet her as she started to the inquiry room for careful teaching and assurance of salvation, and they put their arms about each other and wept for joy. After the service a sister of the first woman found the Saviour, and then a brother-in-law. In preceded

ing nights several of the same family of brothers and sisters had found the Lord, and there was great rejoicing in the family. Then the story came out. The older woman, motherly and God-fearing, with tears running down her cheeks, told me how her husband four or five years ago became deeply burdened for a neighbor family. Week in and week out he went by to get the children in his car, took the people to revival services, did what he could. Now he has gone to Heaven. I think he saw only one man saved of the group. Now, the rest of the family have come in, and they wept for joy with their arms around this godly woman who, with her husband, had kept on sowing, kept on praying, kept on trying to get them saved! Payday comes when we see those saved for whom we have labored and prayed!

BEFORE THIS PAPER IS PRINTED, Mr. Charles T. Lampman, the capable and godly managing editor of THE SWORD OF THE LORD, my beloved friend and co-worker, will have taken to himself a wife. The bride, Miss Frieda Ann Bryers, of Toronto, is a devoted and cultured Christian woman and we will welcome her gladly to Wheaton. I think you will want to see a picture of the bride and groom in the next issue of THE SWORD OF THE LORD and I will try to provide one. Thank God for this man who lifts so many of my burdens in dealing with the mechanical make-up and printing of THE SWORD OF THE LORD, in supervising the advertising promotion, etc.

MR. ALBERT LANE, OUR FOUR-STAR, brilliant pianist who helps me in revival campaigns, has made a ten-inch record for a phonograph giving two of his best-loved piano numbers: "Master, the Tempest Is Raging" and "The Fight Is On." (Continued on page 4)

The Judgment

By the late Dr. L. R. Scarborough, long president Southwestern Theological Seminary, Fort Worth, and famous evangelist

"And the heaven was removed, as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth and the great men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"—Rev. 6:14-17.

I read also from the 17th chapter of Acts, the 30th and 31st verses:

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

Then he gives a reason why men should repent:

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

I want to talk to you tonight about the subject of this great



Dr. L. R. Scarborough

Scripture—the coming judgment. There are many passages of Scripture that I could read. In many places in God's Word the last great day is described. There is a good deal that is told about it. It is one of the great days.

I think one of the greatest days was when God made man. Another great day was when Jesus Christ was crucified as the Saviour of man. Another great day was when Christ was raised from the dead, giving assurance and a

guarantee in the resurrection of all dead, not only the dead in Christ, but the dead out of Christ. And then this Scripture tells of another great day, the day that is ahead, called in many places in God's Word the Judgment Day.

There are a good many things told us in the Word of God about this Judgment Day. There are many days here that prefigure the Judgment Day. There is that that is going on in the court house there tonight, where a man is being tried for his life. While the lawyers are speaking there about the judgment that is to come on one man for one deed that he did, I am speaking to you tonight here under this tabernacle, about the judgment that you and I have got to face for the deeds done in the body.

The very falling leaf in the autumn, the very decay that is all about us, is an argument for the coming Judgment. It is a very solemn day. It is a very serious matter to think about.

No Judgment for the Saved

I want to say tonight in the first place that the Judgment Day has nothing to judge for the Christian. I am not going to the Judgment bar of God to be judged. I will be there. So will you. But judgment for the Christian man has already passed. In the first verse of the 8th chapter of (Continued on page 2)

Household Salvation

By Evangelist John Linton

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:31.

One night in a church in southern Illinois, I began a sermon on this text by saying that recently in a certain church I noticed on the wall behind the pulpit my text quoted in this way: "Believe on the Lord Jesus Christ, and thou shalt be saved." I told the people that was not how the text read in the Bible, that they had left out the last three words, and they were the best part of the text. I said, "I hope, with God's help, to preach such a sermon on these last three glorious words that nobody here will ever misquote that text." Seeing my audience was a little disturbed, I followed their gaze and there above my head on the wall of that church, also, was the same text with the same omission!

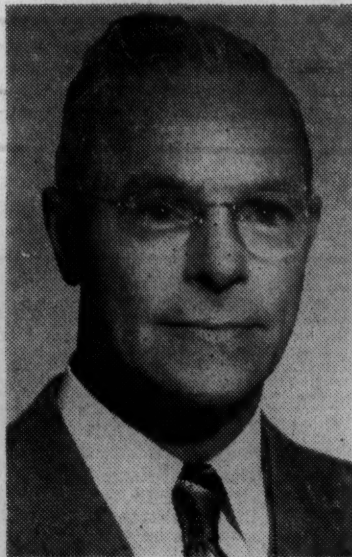
There are some verses in the Bible, which, if they could speak, would have a real complaint to make against the people of God. They are being continually abused and distorted by misquotation. This verse is one of them. When Paul said to the Philippian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved," he did not stop there. Why do we stop there? Paul did not say that if he believed, one thing would happen. He said two things would happen, and the second was far greater than the first. Why, then, do we emasculate and limit this glorious promise? Why quote only one of the two things Paul mentioned? Why this strange silence concerning those wonderful words, "and thy house"? The text reads, Believe on the Lord Jesus Christ, and thou shalt be saved, AND THY HOUSE.

These words not only teach that if a man believes God for the salvation of his soul he will be saved, but also, that if he believes, God will save his household; God will as surely save his house for his faith, as He saves that man's soul for his faith.

In other words, it is the expressly declared will of God that the whole family of a believer should be saved. And the one condition of their being saved is for that

believer to ask and believe that God will save them.

If a man comes to God and asks God to save him, and with a Spirit-given faith believes that God that moment does so, can he go from God's presence knowing of a surety that he is saved? Certainly. Why? Because God says so - "Believe . . . and thou shalt be saved." And if that same (Continued on page 3)



John Linton

Sword Literature in Japan

Missionary Timothy Pietsch Tells of Souls Saved, Idols Burned, and New Plans for Widespread Use of Sword Literature by Several Agencies

Our readers are greatly interested in the blessed soul-winning work taking place in Japan. Here we have another letter dated September 19, 1950 from Missionary Timothy Pietsch of the Pocket Testament League and from his associates in the Evangelical Alliance Mission, Youth for Christ, etc. Read this thrilling letter.

Beloved Brother Rice:

Yesterday our dear brother, Fred Jarvis, was here and we very carefully went over the details of

reprinting *What Must I Do to Be Saved?* We are re-doing the translating and make-up and it



Three men who burnt their idols with Timothy Pietsch at Kainomura, Niigata Prefecture on August 15, 1950. The man on the right of the picture said he had been a Christian for over forty years but still had his god shelf. Sad to say this is very common in Japan and over half of the so-called Christians even of churches started by faith missions have their god shelves and idols still. This is because to take down the idols was considered treason against Japan in days gone by.

will be much more attractive than previously. Through a contact that Brother Jarvis was able to make at the Urawa Prison, we can get them printed cheaper than before and we have put in an order for three hundred thousand more copies at one yen and eighty sen apiece. The rate of exchange now is, one dollar equals 358.45 yen. Of this three hundred thousand we arranged to print in the names of the following for follow-up:

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Evangelical Free Church	10,000 copies
Mid-Missions	10,000 copies
New Tribes Mission	10,000 copies

This will leave fifty thousand for other groups and missionaries that ask for them.

(Continued on page 3)

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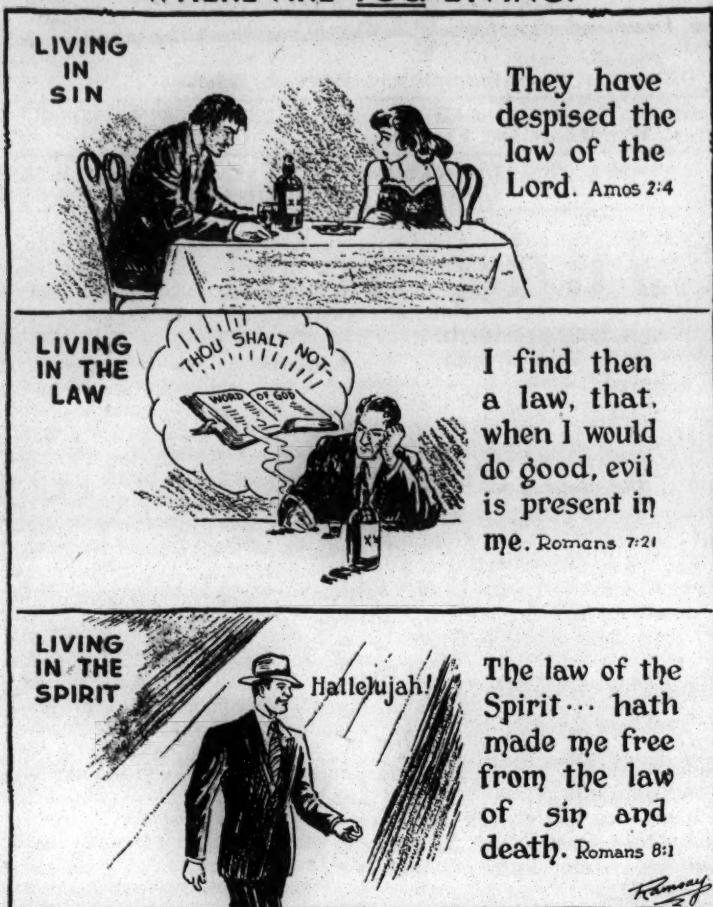
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The Gospel at a Glance

By Charles L. Ramsay

WHERE ARE YOU LIVING?



This is one in a series of Christian cartoons drawn by Charles L. Ramsay which will appear weekly. They are reprinted by special permission from 101 Christian Cartoons by Charles L. Ramsey which may be secured for \$1.00 from THE SWORD OF THE LORD, 214 W. Wesley Street, Wheaton, Illinois.

The Judgment

(Continued from page 1)

Romans and in other places in the Bible it is said "there is therefore now no condemnation for them that are in Christ Jesus."

Judgment has already passed for the Christian. You and I were judged in Jesus Christ when we accepted Him as our personal Saviour, and the wrath of God fell upon Christ for us and our judgment ended on Calvary because we trusted Christ as our substitute, in life, in death, for sin and at the judgment bar of God. So, there need be no fear of the fearful coming of the judgment for any man who has Jesus Christ in his heart. The only interest the Christian has in the Judgment Day is that there his rewards will be assigned. God will hand out to the Christian whatever reward is coming to him. But to the unsaved man, the sinner and rejector of Jesus Christ, the judgment is a very solemn and meaningful day.

Meaningful Matters

There are several things about the judgment that I want to speak to you about tonight; and one is that the Judgment Day is fixed. God says He has appointed a day in which He will judge the world. I will tell you, my friends, tonight, that the Judgment Day is fixed, and God knows when that Judgment Day is coming. In His plan and program He has fixed a definite day and all the other plans and all the programs of men are being worked out according to that great coming day.

Now, there is another thing about that day. There is the crowd that will be there. All mankind, every man that has been born of woman, will be at the Judgment Bar of God on that Day. The graves will give up their dead; the sea will give up the ones buried in it. The infant born but a

span long and the man that lived to be the oldest man of all history will be at the Judgment Bar of God. That will be a wonderful crowd! The kings, the emperors, the generals, the great and small, the free men will be there. Every man will be at the Judgment Bar of God. There is no way to escape it. There is no way to avoid it. God's fiat has gone out and He says that His agents will bring to the judgment bar all nations and all peoples. This Scripture says that the rich and the great will cry that the mountains and the rocks will fall on them; but God's power will uproot those rocks and turn over those mountains and find every soul in this world and bring it to the judgment bar of God.

Now, there is another thing about this judgment. It says that the Judge has been appointed. He is named in this Scripture, and it is Jesus Christ—the Lamb slain from before the foundation of the world—Jesus Christ the one who died for us. The Scriptures are plain that Jesus was the Creator of all things and that He is the Saviour of all things and that He sits regnant tonight at the right hand of the Father and in His hands are the controlling powers of this world. Now, I should like for us to think about that for a little while. It speaks of the wrath of the Lamb. Oh, we have studied Christ in His mercy side, in His tenderness side, in His love side; but the Scriptures reveal that this Lamb has also wrath and at the judgment bar of God. He will be the Judge. Jesus Christ, the one who loves us the most, will be the one to judge us.

I will tell you in the family down here among men, I would rather anybody in this world would judge me if she were to turn against me than my wife, the one who has loved me the most.

Some time ago there came into my office a woman. She told me the story of her life. She loved a man—she said a manly man. She said, "I poured out on him the affection of my girlish life, and the love of my young womanhood; and the love of my maturer womanhood was given to this man. He was the father of my children." And she went on and told me about how happily they had lived together. "But," she said, "another woman came into

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the story and she stole away his love and he mistreated me and my children. He would come home drunk and abuse us." She told of how he had killed one of their little infants and got out of it. There was that little woman who had loved him most. I saw her blood begin to boil; I saw the wrath begin to come and she said, "I could crush him. I could take his head between my fists and I could crush it. I could bite his ears off. I could bite his nose off." She said, "I would glory in the opportunity of taking a dull butcher knife and going into his left side and cutting out his heart." Oh, she was turned into a little fiend. It was love that was turned into wrath. I wonder if it is not something like that in being judged by Jesus Christ, the one who has the wrath of the Lamb.

Oh, my friend, you have got to meet the one whose love you have rejected.

Now, there is another thing about this judgment and that is that there is a standard of judgment. That judge yonder in that court house tonight, when he delivered the charge to the jury, had a standard to go by in delivering that charge. He has got to remember the statutes of the state of Oklahoma, the Constitution of the United States, and these are the standards by which the law is to be delivered and the evidence to be taken. And so, my friends, in God's great judgment there is a standard. We are to be judged by this Book. We are to be judged at the judgment bar of God by the law laid down in God's Word. This Book is the constitution of man's conduct. My friends, you and I have got to be measured by the standards of righteousness set up in God's Word. And then we have got to be judged by the standards of Christ's righteousness. He is the standard. He is God's great measuring rod by which men's lives have to be judged at the judgment bar of God.

I heard a preacher in his prayer once pray, "Lord, give us justice." I said, "Oh, Lord, don't answer that prayer on me." I do not want justice. Mr. Spurgeon said: "Everything above Hell is mercy." I want mercy. I do not want justice. Yonder at the judgment our lives are going to be measured by the life of Jesus Christ. Every man at the judgment bar of God will be judged either by Jesus Christ or in Jesus Christ. And if you have not His righteousness as God's robe of righteousness around your immortal soul, then your righteousness must come up to the righteousness of God. Now, can you stand it? Call the Saviour tonight and let Him stand here. Has the world for twenty centuries found any sin in Him? No. In His thoughts? No. In His doctrines? No. In His conduct? No. In His life? No. But what about you?

Methodist Pastor Answers Modernists of His Own Church

The following fine letter from a Maryland Methodist pastor will be of interest to our readers.

"Dear Brother Rice:

"It was with great interest I read your article, 'Modern Infidelity' in the issue of THE SWORD OF THE LORD, Friday, July 7, 1950. I am a subscriber to your paper through a friend of my son, and I want to thank the Lord for such a paper. I also want to state there are thousands of Methodist preachers who subscribe to pre-millennial teachings of the Word of God and preach it weekly on the Lord's Day and teach it by precept and practice. After I read your fine article and a noble answer to the Methodist Pastor of the Northwest, I looked up the Articles of Religion according to the Methodist Discipline and found they were adopted by the first famous Christian Conference of 1784 A.D. and are the heritage of Methodism. I am enclosing a copy of them that you can see for yourself and if any man in the Methodist ministry does not believe or subscribe to them, then he ought to get out and join the Unitarian or some other church whose Articles of Religion he can support. So far as I know the Articles of Religion of the Conference of 1784 have never been changed, altered or set aside. To be a true Methodist—born of the Spirit, washed in the Blood of the Lamb, and with the witness of the Holy Spirit—a person to be honest and honorable must accept these Articles.

"I want you to know that I am one of the men who commend you, read your paper, pray God's blessing upon you and preach the pre-millennial coming of the Lord Jesus Christ. I also want to say I am one of the Methodists that believe that the Bible is the Word of God. It is a wonder to me that the brother (and he is only my brother if he has been born again) doesn't read the twenty-five Articles of Religion of the Methodist Conference of 1784 and be honest and do one of two things, either preach them

or get out of the Methodist ministry before he denies them. I stay in the Methodist ministry because the Lord has not led me out, and there are many believers in the Methodist Church who love the Lord, His Word and appearing. Instead of our brother quoting "orthodoxy" according to John Wesley, why doesn't he quote the Magna Charta of Methodist proclaimed by the First Methodist Conference held in this country and the break with John Wesley? I was trained in a post-millennial seminary but it didn't effect my belief in the Scriptures as the Word of God. He has said much of the pre-millennialism is not Christian but he is no judge of these matters. Of course they are foolishness unto him because either he hasn't been born again or believes some unbelievers who occupies a chair in a college, seminary, or university rather than the Word of God. I know both sides of the issue; I have a library of about three thousand books but the Book of Books is the Word of God. Dear Brother Rice, let this brother know here is a Methodist preacher with a son in the ministry, and one on his way, who believes the Bible is the Word of God rather than some unbeliever who teaches religion of unbelief.

"I feel that there are too many not born again men in the Methodist ministry who have no gospel to preach or else they have been sidetracked by unbelieving teachers. Again I wish to commend you and don't let his kind discourage you. You have my permission to print this letter but don't use my name unless it is necessary. I notice that you didn't give the name of the Northwest minister. I think some of your readers should know that there are Methodist preachers who believe and preach the Bible as the Word of God.

"Sincerely yours,"

E. T. K.

You have been a sinner from the very beginning and you are a sinner now; and how are you going to stand compared with Christ? You could not stand one second in an eternity of time. Here is what I mean to say tonight, that you have to have Christ's righteousness or you have to have a righteousness that is equal to His, because nothing will pass the judgment bar of God into that eternal Heaven that has any sin in it. God is not going to lower His standard at the judgment. Now, as far as I am concerned, I am not going to try to go in on my righteousness. I am going to state an exaggerated case.

Suppose tonight that I am the best man who ever lived, all the virtues and goodness and patience and grace and longsuffering of the best men of the world were embodied in me. Suppose I am the best man in all the world. Now, that is a very violent supposition.

Say another thing. Suppose I am the greatest preacher whom the world ever saw; that by my preaching millions came to Christ and millions turned their faces to God. Suppose that I am the richest man who ever lived, and I took my money and on every hillside and in every valley of this earth I built a church house, an orphanage and a school and I clothed the orphans and I educated the ignorant. And suppose

I, as the best man and the biggest preacher and the richest and most liberal man, should come up to the judgment bar of God and should say, "I was earth's best man; I was earth's biggest preacher; I was earth's richest and most liberal man; and I want to come by that goodness of mine and that preaching of mine and that liberality of mine into your Heaven." I will tell you, I believe if that is all the claim I had, I would be turned into Hell with other sinners.

Now, let us take a case. I am some of these days coming to the judgment bar of God. When I get there I am not going to claim my goodness, my preaching, my liberality; but yonder at the judgment bar of God I am going to say that I am trusting only and altogether in the imputed righteousness of Jesus Christ as my personal Saviour, and I believe on that and that alone God will put me into His Heaven. God help us

(Continued on page 5)

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EVANGELIST JOHN R. RICE

D.D., LITT.D.
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Subscription price \$2.00 one year; \$5.00 three years. Canada and foreign countries, \$2.50 a year \$6.50 for three years.

Sword Literature in Japan

(Continued from page 1)

Your check for \$2,728.00 was taken to the Tokyo branch of the bank of America and deposited for yen which came to Y977, 851.60 (nine hundred and seventy-seven thousand, eight hundred and fifty-one yen and sixty sen). Yesterday I turned over to Brother Fred Jarvis Y250,000 to put into a book printing revolving fund for the printing of your books such as *Seven Secrets, Heaven, Hell, Soul Winner's Fire, Is Jesus God?* etc. We trust that it will be satisfactory to you to use some of the books printed to give away free to pastors and new converts as it seems wise, but mostly they will be for sale and the funds will be put back into the revolving fund for more printing. Your book, *Heaven*, is all ready to go to the printers and so is *Seven Secrets, Hell* is being translated and we will get to work right away on *Is Jesus God?* The books will be of great help and blessing in this land and are very essential, for most of the books here in Japan have been modernistic. The balance left of the Y977,851.60 we would like to use for secretarial help and postage in order to get answers to the many who write in. Would you let me know right away if the above meets with your approval and is satisfactory to you?

Brother Jarvis and I yesterday talked over your proposition to send a copy of *Is Jesus God?* to every pastor in Japan who could read English. We wondered if it would not be much wiser to translate it into Japanese and then send a copy to every preacher in Japan as a gift from you. This would be much cheaper for we could get them printed for less than fifty cents apiece here, whereas your price for an English copy is two dollars. We both feel it is essential that the pastors and Christian workers in Japan have this book, for modernism is very bad here. If you feel it is the United States, it is a hundred times



Shinto god shelves representing the worship of the sun goddess and the emperor and Buddhist idols go up in smoke as Christians at Kaino mura, Niigata Prefecture (west coast of Japan facing Korea) forsake the worship of idolatry and turn to the only true God. August 15, 1950. The idol on the left of the picture is a god shelf representing the Grand Shrine of the sun goddess and the emperor.

worse here. No Nation has had more modernism and its evil fruits than has this land of Japan. Unlike the church in most other lands which was once Bible-believing and then modernism infiltrated, here the church has been almost wholly modernistic from beginning, and from its infancy has been fed little if anything, else.

Before the war there were very few Bible-believing missionaries or Christians in this land, and the overwhelming proportion of missionaries sent from America here was Bible-denying in character. Before coming to Japan I myself had never ever really heard a modernistic sermon, but after coming to Japan I seldom heard anything else. It is hard to describe just how bad things were here, and much of it has not been cleared up yet.

Missionaries that are fully sound in America and have the confidence of Bible-loving Christians are filled out here in Japan, even yet with Japanese pastors who take the modernistic position and who never once have preached a message against idolatry.

The two great twin evils in the church in Japan that accounts for its terrible weakness are idolatry and modernism. The Shinto god-shelves have been looked upon as representing the emperor of Japan and the sun goddess, and to take them down was treason against Japan. Modernism fitted into this very well, for it teaches that the Bible has mistakes in it and if they don't like that part, they don't have to follow it. It is very sad but true that even today the larger proportion of the church members of even churches that are connected with faith missions have their god-shelves for hardly any one would take an issue on these things because it would certainly bring quick and immediate persecution, as some found out; so the church as a whole compromised on idolatry and modernism, and continues to do so. Therefore, your book, *Is Jesus God?* is very essential to the pastors of Japan and we will be very glad to get it into print immediately and send it as a gift from you to every pastor in this land. Does this meet with your approval?

God gave me the best summer of my life this year. I was out in Niigata Prefecture on the west coast of Japan preaching in small country villages, and God really worked. In spite of the very great reluctance of even Christians in Japan to take down their idols, God wrought in the hearts of old country Japanese farmers in this—one of the most idolatrous parts of Japan—to bring their god-shelves, idols, and family gods and to burn them publicly and to give witness to the reason they were doing it—that they had turned from idols to serve the true and living God, and to wait for His Son from Heaven. In Japan only the heads of the home have the right to burn the idols, for a son cannot burn the family gods without the father's permission.

Three men, two of them converted last year, and one old man

who said he had been a Christian for more than forty years, all heads of families, brought their idols and burned them publicly. I will include pictures for you.

Since coming to Japan fourteen years ago this is the first time I have ever heard of people burning their idols publicly, and most of the preachers of Japan are against such a thing. When Christians burned their idols, then God really began to work, and many were saved.

In a week I had the joy of preaching to about fifty thousand people, preaching every day from morning to night. The representative to the National Diet came to see me and I spoke to her for three hours about the Lord, and she opened her heart to Him and now says she will burn her idols publicly.

Since leaving Niigata Ken in August, I have had reports from there that a great awakening has broken out, and many, many more people have brought their idols and burned them, and that the Christians are meeting from day to day, from village to village, reading the Word and praying and dealing with those who want to be saved. It is just like the book of Acts. I hope to go up next month and baptize those who have burned their idols, for there is no pastor or missionary in this whole section of Japan. The closest being three hours away by train. This is on the west coast of Japan, facing Korea. In the past I have seen many, many raise their hands in public meetings and sign the decision cards, but never have I seen people so stirred that they just didn't want to keep their idols any longer. Please pray for these honest-hearted new believers.

The heathen in the villages say that now a great calamity is certain to come to the villages for the Christians have burned the god-shelves and have insulted the sun goddess and the emperor. More and more I am convinced in this land that raising the hand and signing cards and even being willing to be baptized is not enough, but that before baptism the professed believers in Christ must take down their idols.

Love in our precious Lord, yours because His,

Luke 9:23

TIMOTHY PIETSCH

Yes, we heartily agree with the use being made of the money that THE SWORD OF THE LORD has sent to Japan for distribution of the soul-winning literature. You will be glad, as we are, to hear that *Bible Facts About Heaven; Hell, What the Bible Says About It*; the larger book, *Is Jesus God?* and others are being translated into Japanese and being reprinted there.

Will you pray that our missionary friends will have wisdom in promoting this work, that God will raise up helpers in the distribution of the literature, that the Holy Spirit will bless the work so that many thousands of souls will be saved?

Another fine letter comes from Missionary Fred Jarvis and he estimates that a million more of *What Must I Do to Be Saved?* booklets should be printed in the new edition. Those of you who feel led to invest in this blessed soul-saving work in Japan, where fields are so white to harvest and where representatives of many soul-winning agencies are united with us, may send your offering to Sword Free Literature Fund, Sword of the Lord, 214 West Wesley Street,

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Box G., Carlock, Illinois

Household Salvation

(Continued from page 1)

man asks God to save his family, and with the same kind of faith, which he had when he believed for his own salvation, he believes God for their salvation, (that is, he believes that God in His own good time and in His own wonderful way will save them), can he go on his way knowing of a surety that God will save them? Certainly. Why? Because God says so, 'Believe and thy house shall be saved.'

This surely is glad news to the children of God. Could there be any more welcome and wonderful news to those with loved ones unsaved than that God pledges His word of honor to hear and answer believing prayer for the household of a Christian? The greatest desire of any Christian parent's heart is to be able to stand before God in Heaven and say, "Behold I and the children God hath given me." This heart's desire, is covered in a general way by the promise in Mark 11:24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." It is covered, however, in a specific way by the promise in my text - "Believe . . . and thou shalt be saved, AND THY HOUSE."

I did not always see this truth. I thought the text meant this, "Mr. Jailer, if you believe, you will be saved. And since we see you have a family, we would tell you that if they also believe, they too, will be saved." But that is not what the Bible says. Paul is not talking to the jailer about their faith and what it will do, but about his own faith and what it will do. It was to the jailer Paul said, 'Believe and thy house shall be saved.'

Someone will say, "But surely God will not save my family unless they believe for themselves." No, of course not. But that has nothing to do with us. That is God's part in this covenant. Our part is to ask God to save them and believe God will do so. God's part is so to move upon them that, convicted of sin, they will see their need as they never saw it, and of their own free will turn to God.

Notice that the text does not say that IF WE PRAY for the salvation of our family they will be saved. It does not say that. It is not prayer for them that will necessarily save them. It is BELIEVING for their salvation that saves them. Only when we prayed believingly for ourselves were we saved, and only when we pray believingly for them, does God promise to save them. Assuredly they will not be saved unless they believe for themselves, but they will believe for themselves and be saved if we believingly ask God to save them and TRUST GOD TO BRING THAT TO PASS.

Let me show you from several different angles that this golden, glorious promise means what I have just said.

I. Household Salvation Is in Harmony With the Constitution of Things on Earth

God has set mankind in families. He said, "It is not good that man should be alone." So He ordained the ordinance of marriage; and God looks on the family as a unit. The children in a family are part of the father and mother; and when parents are saved, it becomes the special desire of God to save their children.

But the promise applies to any member of a household as well as to parents. Children are no more part of their parents, than parents are part of the children. If a son believes God for the salvation of his parents, God will honor his faith and save them. "He shall turn the heart of the fathers to the children, and the

heart of the children to their fathers" (Mal. 4:6). That is what happens in every genuine revival. Believing parents begin praying for their unsaved children, and believing children begin praying for their unsaved fathers. Every Christian is a member of a family, so why should it be thought a thing incredible that God gives a promise for the salvation of a of a family, as well as of an individual? Since God ordained families, He wants to save families.

II. Household Salvation Is in Harmony With Things in Heaven

Heaven itself is built on the family principle. God speaks of Heaven above as a home. It is "my Father's house." The Bible describes the church as a family. "The whole family in heaven and earth." His people are called "the household of faith." He Himself is called "Our Father . . . in heaven." We are told that Abraham, Isaac and Jacob; father, son, and grandson, shall sit together in the kingdom of Heaven. It is God's stated desire to save the family of a Christian so that the family as a unit shall be together in Heaven. He wants the Christian's home on earth to be a miniature Heaven, and to make this possible, He promises to answer believing prayer and bring this to pass.

Let me ask every Christian parent, and every member of a family — do you believe that this promise given to the Philippian jailer has also been given to you? You will readily grant that the first part is yours — "Believe . . . and thou shalt be saved." You believe that is yours. Now, do you believe the words, "and thy house," are for you, or only for the jailer? The fact is, this thrilling promise is for every believer. God wants to save your family with you. "Thou . . . and thy house" is what God says. He has joined us and our household together, and what God hath joined in this wonderful promise, let no man put asunder.

You may say— this promise is not for me because I have no such wonderful faith as to believe for my entire family. My friend, you have faith or you never could have been saved. The Spirit of God imparted faith to you at your conversion. Let me ask you, where is your faith? God gave you faith; you put it to work; it saved you. Why do you think God gave us this faith? Merely to save our own poor little souls? No, He gave us faith for our own salvation first, and then for the salvation of others, beginning with our household. Therefore, use this faith that saved your own soul to save the souls of others.

It is a wonderful thing when God saves a man in response to his faith. It is a more wonderful thing when God saves a man's family in response to his faith. When the first part of the text is believed, one soul is saved. When the second part is believed, a whole household is saved. No wonder Satan tries to keep us from seeing and believing the whole of this promise.

III Household Salvation Is Taught All Through the Scriptures

It is not in one isolated passage of Scripture that this wonderful truth is taught, or I could never with such confidence preach it. The Bible is full of it. The marvel is that this comforting, challenging truth is so little known.

Look at the first gospel invitation in the Bible. "And the Lord said unto Noah, Come thou and all thy house into the ark" (Gen. 7:1). Right at the beginning of the Bible, God lets it be known that His will is not to save a man alone, but all his house. What was Noah's response to this offered privilege? "By faith Noah, . . . prepared an ark to the saving of his house" (Heb. 11:7). He believed God would give him his family, including his three daughters-in-law. As proof of his faith, he prepared an ark, with room for all his family. What was God's response to his faith? God gave

(Continued on page 6)

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Missionaries Delight in the Sword of the Lord

By the Editor

Rev. Orvil W. Reid, Southern Baptist missionary in Mexico, writes,

"I have just returned from a ten-day evangelistic trip in which a group of Christian young people from the University of Guadalajara presented a very strong evangelistic playlet or drama; and the Lord gave us 176 souls and many lives rededicated to His work . . ."

Then after telling of Catholic mobs and persecution, of soldiers guarding the building while they gave an invitation, of nine souls who found Christ, Brother Reid says the following:

"For two months now someone has sent us your fine paper. It is a real treat and is like being in a revival to read each issue. I hope that it keeps coming. We give two tithes to the work here and then there are so many needs that we must give more; so we do not have a great deal to spend for books and papers."

Another letter comes from Stephen and Helen Torbico, missionaries in Italy. They say,

"We want to tell you how much we appreciate your magazine and the fact that it is such a source of enjoyment spiritually and gives sound information on a variety of themes that come in handy for one who is on a busy mission field. With no time to waste and yet in need of spiritual food and inspiration ourselves, we are enabled through your splendid paper to be helped and encouraged . . . I noted a slip in your latest magazine of our subscription expiring and regret to say we cannot renew it, but trust somehow the Lord will see to this need."

Note how greatly these mission-

aries were blessed by THE SWORD OF THE LORD. And note that in each case they are so burdened with getting out the gospel and give so generously of their own salaries that they cannot renew their subscriptions to THE SWORD OF THE LORD. A missionary's salary is not great. After giving a double tithe or twenty per cent of their income to the work, and then more, there is not much left for anything besides absolute necessities.

Must Such Missionaries Go Without THE SWORD OF THE LORD?

What shall I do about renewing THE SWORD OF THE LORD to these sacrificial and godly soul-winning missionaries in Mexico and Italy? What shall I do about hundreds of other missionaries who feel they cannot subscribe for themselves? I can hardly turn them down. God willing, I will some way see that their subscriptions are paid for. But I believe that many readers of THE SWORD OF THE LORD want to help and would like to invest in the happiness and usefulness and the spiritual blessing of missionaries who have left all and gone to a far country, there to preach the gospel among heathen darkness.

This morning a list of more than one hundred missionaries, all of them fundamentally sound in the faith, was laid on my desk with the earnest question whether or not there was some way they could be sent THE SWORD OF THE LORD. I have not the money to send these missionaries THE SWORD OF THE LORD. But I believe others will help. I will not turn down the request until I hear from you.

During our "100,000 Subscription Campaign," we are making a tremendous offer. THE SWORD OF THE LORD may be sent one year for \$2, the regular rate. But after the first \$2, additional subscriptions or additional years added to the same subscription are only \$1 each. That means that two subscriptions, one year each, may be had for \$3, or three subscriptions for \$4, four subscriptions for \$5, ten subscriptions for \$11, fifty subscriptions for \$51, etc. Some godly man may pay for subscriptions for one hundred missionaries by sending a check for \$101.

Whole Nations Can Be Influenced for God by Sword Subscriptions

Elsewhere in this paper you will read the report of Missionary Timothy Pietsch in Japan. He tells us that of some 1800 Protestant pastors in Japan, not over 100 of them believed the Bible to be the infallibly correct, divine revelation, the very Word of God. They have not been taught the great fundamentals of the faith like the blood atonement, the virgin birth of Christ, Heaven and Hell. Most of these Japanese pastors read English and would most gladly read anything from America. Oh, who will help us to send THE SWORD OF THE LORD to them?

From the Philippine Islands a preacher writes,

"As a preacher, I always give out and very seldom hear sermons; so THE SWORD becomes my personal preacher, where I get my inspiration and thoughts . . . I appreciate its boldness in exposing the underground work of modernism. Even here in the Philippines modernism is spreading like a disease . . . only a great revival in the hearts of Christian people will thwart the underhanded workings of modernism . . . Since my contact with THE SWORD I have learned many things I had not learned before in the Bible Training Institute."

May God help us to get the true gospel and the true message for soul winning to preachers and native workers and missionaries in the Philippine Island and around the world.

But You Have Your Own Loved Ones, Too!

But most of the subscriptions that must come in in these few weeks of a special campaign must be subscriptions which you will send in for your loved ones, for the members of your church, for your pastor, for unsaved people about you. Two Christian businessmen are paying for subscriptions for every home in their Pennsylvania town. It cost \$1,250. A pastor is having THE SWORD OF THE LORD sent to his entire membership. Thousands of

Work Can be Fun

By Viola Walden, Secretary to Dr. Rice

Had you attended THE SWORD OF THE LORD Conference on Revival and Soul Winning at Siloam Springs, Arkansas, August 5-11, you would have been a Saber, or a Scimitar! Very likely, before you even registered, you would have been button-holed by an enthusiastic supporter of one of these teams. At the dining hall, in front of the tabernacle, between bites at the Snack Shack, the talk was principally focused at the same point.

That jolly and good-natured Scotsman, former Secretary of Mississippi Baptists and a speaker on the conference program this year, Dr. D. A. (Scotchie) McCall, headed the Sabers. Rev. Jon A. Pirtle, a greatly-used and most successful evangelist of Atlanta, Georgia, led the Scimitars. Each of these men had efficient secretaries to keep records and enlist new supporters.

The two thermometers at the Tabernacle began to show signs of fever! Sabers 115—Scimitars 130.

The war is on! Everybody fight to gain ground. After each five-minute "pep" talk from the captain of each team twice at a day in the services, the thermometer scored higher. Sabers 212—Scimitars 243.

Sabers considerably in arrears—only one day more, and the contest will have been finished. A third look at the scoreboard still showed one team a good ways behind, despite the hard work of dear old Sabers. Now it is—Sabers 350—Scimitars 390.

It is noon Thursday—two hours more and the contest will be over. Deadline set at 2:00 o'clock Thursday afternoon.

Will Sabers be host to Scimitars at a watermelon party after service Thursday night? There is an all-out attack now on the enemy!

Dr. McCall: "Mary Lloyds, record one hundred more in your book, but keep it secret until 2:00 o'clock . . . And this man has just turned in twenty-five. Here come more Sabers. Hurry with the final totals."

Wayne Jarrard (acting as Jon Pirtle's representative): "LaRue here come the triumphant Scimitars with more. We are assured of victory. Hurry to the tabernacle now and record the finals. Boy, will that watermelon taste good at the hands of the Sabers! Don't look now, but see that long face there? It is a dead give away whose side he's on!"

The bell at the registration office rings out. The two sides are gathering now at the big tabernacle. It is time to announce the winner.

But look! The picture has completely changed!

Scimitars	430
Sabers	540
	970

So, before a large crowd, consisting of both sides, gathered at this tense moment, the Scimitars graciously bow to the Sabers, admitting defeat. The proud Sabers rise, cheer their side, and wait to hear the time of the watermelon party!

"Mr. Chairman, I, a Saber, make a motion that, instead of the Scimitars spending so much

others will send in lists of ten or twenty subscriptions, and will do enormous good at a cost of only \$11 or \$21, as the case may be. I beg you in 'Jesus' name to make up your own lists. I make the following suggestion:

1. Renew your own subscription as far as possible in advance at this special low rate. Send at least \$5 for four years in advance if you can. It will save you money, save missing an issue, will save us trouble and burden and expense. Renew for as far in advance as you can.

2. Send THE SWORD OF THE LORD to unsaved loved ones. And again and again we find how unconverted people have been won to Christ by the remarkable soul-winning sermons published week after week. I suggest that you make out a list very prayerfully. Then set out to pray regularly for these to whom you will send THE SWORD OF THE LORD for a year. When we do what we can and then earnestly pray for God to do the rest, surely souls will be saved.

3. You want THE SWORD OF THE LORD

(Continued on page 6)

money on watermelons, that we take that amount and use it to boost the record to the one thousand mark right now."

The motion is carried, collection is taken, and the contest is over!

Yes, if I were reading this instead of writing it, I would ask, "What in the world have you been talking about?"

Well, this contest at Siloam Springs initiated the new subscription campaign now on to raise the subscription list of THE SWORD OF THE LORD to 100,000 copies a week. The first subscription cost \$2; each subscription thereafter was \$1.00 a year. Tuesday, Wednesday and Thursday those gathered at Siloam Springs subscribed for over one thousand people! What a record! These conference folk were our friends. They know what THE SWORD has done for them, and wished to share it with others.

And we know, gathered out there in our vast audience of readers, we have hundreds, yea, thousands of others who are just as anxious to see THE SWORD OF THE LORD reach the 100,000 mark as were those at the conference. Let's do a little figuring:

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Dr. John R. Rice,
214 W. Wesley Street,
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U.S.A.

Dear Doctor Rice:

I recently received your card advising that Dr. Bob Jones, Sr., founder of Bob Jones University, had kindly arranged for me to receive your splendid paper, "The Sword of the Lord," for the coming year.

The copies which I have received to date I have found most interesting and filled with spiritual blessing. I will look forward to receiving each issue with anticipation.

May God richly bless your far-reaching ministry.

Yours in Christian service,

Edmund Manning
Premier.

The Judgment

(Continued from page 2)

tonight to have this matter clear.

The story is told back yonder in some political history between this country, England and one of the South American republics, that a man who claimed his relationship to the British government and his citizenship in the United States was arrested in Brazil and tried and court martialled and condemned to die. The British and American representatives did all they could to save his life and their plans failed and the Brazilian government said, "He has violated the law and we are going to execute him."

The day came for his execution. Yonder he stood out in the open field and the soldiers of the government were ready with their guns; and just before the time to shoot, out came the representative of the English government and the representative of the United States. They walked out and this prisoner was wrapped around with the English flag and then with the American flag, and those two men stood back and said, "Now, shoot. If you fire on this man, I want to tell you that back of these flags are the English and the American armies and the English and American navies. He is covered with the flags of these governments." And I will tell you, Brazil lowered its guns.

Yonder at the judgment bar of God my poor trusting soul and yours will be wrapped around by the robe of Christ's righteousness,

and there are not devils enough in Hell to get through the imputed righteousness of God. God help you tonight, my friend, to see that there is not a chance for you to do anything that will save you, or any ordinance of church membership, nothing except to come with your poor, penitent, believing soul to Christ and let Him save you from your sins now, and from the judgment to come.

After the Judgment

There is another thing about this judgment and that is, what will happen when the judgment is past? Oh, my friends, I have tried to think of it—the things that would happen at the judgment bar of God. Thank God, the saved man who has been faithful and of service to God will have a crown of righteousness put on his head. He says for the soul-winner there will be a crown bedecked with fadeless stars. Oh, what a glorious thing it is to think about the rewards of the child of God who has been in service for the King down here!

But, on the other hand, think of what will happen to the unsaved man, the man who will receive the condemnation of God. My friend, it will be that hand of Jesus Christ that was pierced for you, that same One whose hands you by your sins have crucified—it will be that hand that will point you your way down to Hell. And, oh, the separation and the dark-

ness that will come to be meted out after the judgment for the man who rejected Jesus Christ down here.

A. J. Gordon, that great Boston preacher, tells of a dream that an unsaved man had, and it was a Scriptural dream. This man dreamed that one morning he got up as God's agent. His eternal Gabriel, blew the judgment horn for the end of time and for all those who had been saved to be caught up in the air. The dream was that he got up and looked for his wife and he could not find her. There were her clothes just as she had left them the night before. He said to himself, "I judge she has gone to open the door for the servant."

He waited. She did not come. He dressed and went down to the back door. He found the back door locked. He went out to the servant's house. His old servant was a Christian. There were his servant's clothes just as she had left them the night before and her bed was unoccupied. He came back and went upstairs to his son's room and said, "Have you seen your mother?"

"Why, Father, what has happened?"

"Well," he said, "I cannot find her. Her clothes are downstairs in the room just as she left them last night."

He said, "Maybe she is out in the servant's house."

"No, old Auntie is gone, too. Her clothes are just as she left them last night. I have been in your sister's room and she is gone. He said, "We went downstairs and as



REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS
by Charles T. Lampman

Evangelist Clifford Lewis in Two Campaigns

In Petroleum, Indiana, a town with only seventy families, there were 30 professions of faith and several rededications in a revival held by Evangelist Clifford Lewis. Services were held in the First E. U. B. Church, Rev. Earl Vore, pastor.

Another recent campaign was conducted in a large tent in Baltimore, Maryland, and sponsored by the Overlea Baptist Church, with Rev. Clifford Lewis as the evangelist. There were twenty-five professions of faith and many rededications. Among the converts was a man who had studied eight years to be a Catholic priest. Mr. Lewis is now at the Rodeheaver Music Temple at Winona Lake, conducting meetings.

Evangelist Hyman Appelmann in Pontiac

September 4-17 witnessed a real visitation of God's Holy Spirit on the revival sponsored by the First Baptist Church of Pontiac, Michigan, and its missions. Hundreds came to Christ; scores transferred their membership. In a letter dated September 18 by Pastor H. H. Savage to Evangelist Hyman Appelmann, there was this statement: "We have nearly 200 listed for baptism and church membership. It is impossible to tell as yet what the number will be, but I am in hopes that it will surpass any single baptismal service that has followed any of your campaigns."

Jim Mercer in Tent Revival:

(Reported by Fred Jordan, Founder, American Soul Clinic) My good friend of years standing who held such a successful tent revival two years ago under the auspices of Christ for Greater Los Angeles in El Monte, California, came from Calgary, Canada, to be with us for three weeks in Bellflower, California in a large tent. We had approximately 600 decisions for Christ, including the children that were won in the Saturday morning children's meetings.

The people found Mr. Mercer's messages timely, and a great deal of time was spent on judgment of God's people and the nations who turn their back on their God. None of the ministers cooperating found any criticism of his theology, which made it very helpful for us in the American Soul Clinic who sponsored the campaign. We wish to commend him to you as one of God's coming young evangelists, and pray that God's richest blessings may be upon him as he goes throughout the nation drawing thousands of men to Christ.

Evangelist Ed Nelson Holds Greatest Campaign in History of Southmayd Baptist Church, Southmayd, Texas

Rev. W. Jack King, pastor of the Southmayd Baptist Church in Southmayd, Texas, where Evangelist Ed Nelson held a revival campaign, tells us it was the greatest campaign in the history of this church, with forty-two accepting Christ as Saviour. The pastor says: "For three Sundays since the meeting our Sunday School has been above 100; before, the average was 60. Our prayer meetings have grown from 15 to 45." We praise the Lord for His blessing on this young evangelist.

Evangelist Joe B. Rice Writes:

"We had a good revival in the Mildred Baptist Church, and the pastor, Rev. Bill Perdue, has promised to write you about it. I believe we had more than twenty conversions, and quite a few backsliders came back to the Lord and there were other rededications. About fifty came forward on some part of the invitations. In addition to this, quite a number promised to start a family altar and some others agreed to start tithing. They felt that we had a great revival."

(Continued from page 6)

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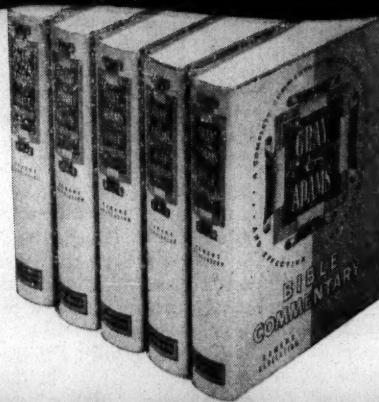
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For Both N. A. E. and American Council

The Editor Answers Questions

- (1) Why Dr. Wright's Article Did Not Mention the American Council of Churches;
- (2) Is There Need for the N.A.E.? Could the American Council and International Council of Churches Cover the Field?
- (3) Is One Compromising to Cooperate With the National Association of Evangelicals?

Dear Brother S—:

In your letter of August 17, you asked three questions concerning the article by Dr. J. Elwin Wright, chairman of the N.A.E. Commission on International Relations (THE SWORD OF THE LORD, August 4, 1950). You asked first why there was no reference whatever to the work of the American and the International Council of Churches. You asked why the American Council and International Council were not sufficient and third, after some rather offensive language, "Therefore how can you or J. Elwin Wright commend an organization, such as the N.A.E., which practices compromise by welcoming to its membership those actively engaged in the enemy's army?"

I will try to answer your questions.

1. I saw no particular need for discussion of the American Council and the International Council of Churches in connection with Dr. Wright's article. I want to do justice to both, but see no special need for articles to be in the same issue of THE SWORD OF THE LORD about two different organizations. You say, "Are you afraid of telling the people all the truth?" No, but I can't get all the truth that needs to be preached in a lifetime in one issue of THE SWORD OF THE LORD. I cannot even get all the truth I know into one sermon. I have usually separate articles on separate subjects.

2. No, in my opinion, the American Council and the International Council of Churches do not cover all the ground. I thank God for the fine testimony of the American Council and the International Council of Churches, and their leaders, against modernism.

I am for their bold fight for the fundamentals of the faith. At the same time, in the very nature of the case, many Bible-believing Christians and many orthodox, fundamental churches cannot be represented in the American Council. Holiness churches would not be accepted. Pentecostal churches would not be accepted. Neither, I suppose would Free Methodist or Nazarene churches. A church which is thoroughly fundamental with a fundamentally sound, Bible-believing, soul-winning pastor, but nominally in the Northern Baptist Convention cannot join the American Council of Churches. Such a church, like some I know, may not send a dime undesignated to the Northern Baptist Convention headquarters. It may support only the Conservative Baptist group within the Convention and the Conservative Baptist Foreign Mission Board.

(Continued on page 7)

With the Evangelists

(Continued from page 5)

Farren Used at Texarkana

Evangelist J. L. Farren, Mt. Crawford, Virginia, tells how God used him in recent meetings in Texarkana, Texas.

During his meetings broken homes were restored and church members were brought to a definite experience of salvation. Although there were only 100 members in the church there were 101 conversions during the campaign. The attendance averaged 250 persons each night and 60 written testimonies were presented to the evangelists before he left the community.

Melton Reports Activities

Recently Evangelist J. H. Melton reported his activities for the past year. Read it and rejoice with us.

"In the past 12 months, I have been in 18 revival meetings in four states. I have preached 393 times, in 31 churches, with 449 additions. I have participated in 443 services. I have preached in communities where there were no churches—having helped to organize two Baptist churches. I have preached in missions sponsored by larger churches. I have preached in small town churches. I have preached in great churches of hundreds and thousands of members (First Baptist, Little Rock; Baring Cross, North Little Rock, Arkansas; Logan Street Baptist Church, Mt. Vernon, Illinois). For these opportunities of serving in Jesus name, I am profoundly grateful."

Anderson at Pensacola

Pastor Frank La Pierre, Gonzales Baptist Church, Pensacola, Florida, recently sent a commendation of the work of Evangelist Elwin R. Anderson. His good word included the following:

"We have just closed a meeting with Evangelist Elwin R. Anderson preaching and Pat Jarrard leading the singing. We had excellent crowds in spite of the hurricane scare and other weather disturbances.

"There were twenty people who made their salvation sure by trust-

ing in Jesus as personal Saviour. Also there were nine of our people who surrendered their lives to full time gospel ministry.

"The team of Anderson-Jarrard left a splendid spirit among our people and we heartily recommend either or both of these men to the churches looking for revival workers. They may be contacted by

Missionaries Delight in the Sword of the Lord

(Continued from page 4)

LORD to go to pastors and missionaries, and to other leading Christians. Again and again pastors themselves write, and other Christian workers write that revival fires and soul-winning emphasis changed entirely, when Christian people began to read THE SWORD OF THE LORD. So help to bring the revival to Christians and for a million years then you can rejoice in Heaven over the blessings that came to Christians through THE SWORD OF THE LORD.

4. Please make your subscription list very carefully. Give names and addresses correctly. Write them legibly or print them. Please mark each subscription, "New" or "Renewal."

5. Remember that you may send a subscription to one person for as many years as you like at this special rate, or you may send each annual subscription to a different person and address. Send \$2 for the first year and then \$1 for each additional year's subscription sent in the same batch.

My heart is deeply burdened about this subscription campaign. If people do not pray, if they do not help in this burden of getting out the gospel and bringing revival and winning souls, we will fail! I feel like Moses in the war of the children of Israel against the Amalekites. If Aaron and Hur had not held up his arms, the battle would have been lost. If God's people do not help me in this day

him every member of his family, for eight souls were saved through the flood. Thus, the first example of family salvation in the Bible included the in-laws, those brought into the family through marriage.

The Passover, in Exodus 12, is a divine illustration of faith for a family. God saved Israel that night by families. The father was to "take a lamb for an house." The father sprinkled the blood on the door, and because of his faith, the whole family was saved.

Rahab, in Joshua 2, is another example of family salvation. She lived on the wall of the doomed city of Jericho. When the fall of the city was imminent, she was given a promise of salvation. But Rahab did not want to be saved alone? Who wants to be saved alone? If we are content to be saved alone, and are not deeply concerned for the salvation of our loved ones, we need to be saved from selfishness. When Rahab voiced her faith to the two men, she asked not only for her own salvation, but said "I pray . . . that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have." Some of her brothers and sisters were evidently married and had children. She could not think of their all being destroyed in the judgment upon the city, so she pleaded for their salvation, including all that they had. And what did God do about that? What was His response to her believing prayer? Just what it will be to ours today. God gave Rahab just what she went after. "And Joshua saved Rahab . . . alive, and her father's household,

writing to P. O. Box 4753, Warrenton, Florida."

McDonald in Arkansas

Evangelist Claude McDonald, Jr. writes:

"Just closed a revival in Arkansas with the West Point Baptist Church. It was the second revival I have had there in the past five months.

"The meeting was good and we thank the Lord. There were eight saved and 10 rededications; several came for a closer walk and one by letter. The church was small; only about 45 in Sunday school, and it rained almost every night, but in spite of that, the church was comfortably filled each night and we had to bring in extra chairs some nights."

and night struggle to get out the gospel in this generation to all the world, to stir revival fires, to help preachers stay straight on the great truths of the deity of Christ, His virgin birth, His blood atonement; if people do not help me stir a passion for souls and teach people how to be filled with the Holy Spirit, then, of course the mission of this great revival weekly will not be performed. I ask you in Jesus' name to help. Renew your own subscription as far in advance as you can. Send a subscription to others. And by all means do it immediately. A little later we will be overwhelmed and there will be delay if thousands do not send in their subscriptions at once.

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Household Salvation

(Continued from page 3)

AND ALL THAT SHE HAD" (Josh. 6: 25).

Consider Joshua himself as he stands before Israel and says, "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord" (Josh. 24:15). Here was a public statement of Joshua's faith that his household would serve God. How did he know they would? He knew it by faith. He is so certain his family will serve God that he is ready to stand before a whole nation in general assembly and proclaim the fact. You may say, "Suppose they had not served God." I reply, "Joshua supposed no such thing. He believed they would." When we really believe God will do a thing, we do not run around supposing the opposite.

Here is where many a dear mother fails to offer believing prayer for her children. She prays and worries, and worries and prays. If she really believed God was going to save her boy, she would pray and praise. She would present her supplication "with thanksgiving," knowing of a surety that God would save her boy. But because she does not really believe this, she prays with worrying. Mother, when you believe you do not worry, and when you worry you do not believe. If you will recognize that it is the will of God that your son be saved, that it is not the will of God that any should perish, and that God is pledged to answer believing prayer; and if you will wait before God in prayer, asking Him to give you faith enough to claim your son's salvation; then God, by His Spirit, will give you the assurance of his salvation, and from that moment you will pray, not with worrying, but with thanksgiving, praising God for the answer before it comes. Through faith "women received their dead raised to life again" (Heb. 11:35). This is true in the spiritual realm, as many a believing mother can testify. Joshua did not worry. He believed God, and God honored Joshua's faith. His family served God.

This same precious truth is found hidden in the arithmetic of the book of Job. In the first chapter, we are told of Job's possessions. They are carefully enumerated: "His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses." In addition to these we read, "There were born unto him seven sons and three daughters."

There is no word that Job's children honored God in their lives. They may have done so, but Scripture does not record it. They spent much of their time feasting and dancing. But their father prayed for them unceasingly. "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned . . . Thus did Job continually" (Job 1:5).

The calamity that befell Job swept away all his cattle and his entire family. In that terrible trial, however, Job's faith stood fast; and in the last chapter of the story, God rewarded him by giving him double of all that he had before: "Also the Lord gave

Job TWICE AS MUCH as he had before."

Mark now the arithmetic. The thousands and hundreds of each kind of cattle were doubled. "So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters" (Job 42: 12, 13). Why not fourteen sons and six daughters? God was to give him twice as much. The other possessions were doubled, why not the children?

The explanation is that although the cattle were destroyed forever, Job's children were still alive in the other world; and not only that, but they were in God's care there where their father would one day meet them. Had they gone to the realm of the unsaved dead, Job would never have seen them again. They would have been gone indeed. But he still had them, for they were not lost, only gone before into the abode of the righteous where later he would join them. They were his forever, because he prayed for them continually, and God is faithful in answering such prayer.

Take the case of Cornelius in Acts 10. He was a centurion in the Roman army, a heathen man who had heard of the one true God. He prayed for salvation, and God sent an angel with this message, "Send for Peter, who shall tell thee words, WHEREBY THOU AND ALL THY HOUSE SHALL BE SAVED." Why did God include Cornelius' house? Because it was God's desire to save, not this man alone, but all of his family; so the promise included his house. Here we are at the other end of the Bible, and the same truth stares us in the face.

And Cornelius took God at His word. He went out and "called together his kinsmen and near friends." Now the angel of God had said not a word about "near friends," but this man pushed out the bounds of God's promise to include some special friends of his whose salvation he desired, as well as his own and that of his household. And pray, what did God do about that? He honored Cornelius' faith; and while Peter was preaching, "the Holy Ghost fell on all them which heard the word." The same God who gave Noah his daughters-in-law, who gave Rahab all she had prayed for, here gives Cornelius not only his family, but also the friends whom his faith and compassion embraced.

And so from beginning to end of the Bible we see that it is God's express desire to save the whole family of a believer. Not

(Continued on page 8)

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For Both N.A.E. and American Council

(Continued from page 6)

But these Christians and this pastor and church could not join the American Council.

There needs to be certainly some place where Bible-believing Christians who want to make a protest for the truth and want to have fellowship with other Christians of like precious faith, can unite, besides the relatively small group which can be received in the American Council. I certainly am not willing to turn all the other groups over to the modernistic denominational machines to handle. I am not willing for all these millions of Bible-believing Christians to be turned over to the Federal Council of Churches when they can be enlisted with Bible-believing Christians, can be taught the Word and set to soul winning, under good leadership.

I myself, as an evangelist in union revival campaigns have fel-

lowship with Bible-believing Christians and Bible-believing churches and pastors wherever they will join in a campaign based upon the book and on the blood. This is against the policy of the American Council of Churches and I suppose they would not welcome me into active cooperation with the American Council. I think these brethren know me and love me and I hope they trust me. But this is good evidence that there ought to be some place for Bible-believing Christians who are not eligible for membership in the American Council of Churches. Don't you think so?

3. You say, 'You preach the virtues of a separated Christian life yet at the same time practice compromise!' In that sentence, your charge is against me personally. Then you say that the N.A.E. "practices compromise by welcoming to its membership those actively engaged in the enemy's army."

In the first place your language is inaccurate. I do not compromise in practice. Some individuals in the N.A.E. may compromise, but the National Association of Evangelicals itself does not welcome anybody who is actively engaged in a fight against the truth, in repudiation of the Bible, in denial of the deity of Christ, His blood atonement, and so forth. Your language is not accurate. There is more heat than light to it. I think the National Association of Evangelicals did not originally intend, or its founders did not originally intend that it should be in active opposition to the Federal Council of Churches. However, in practice it has become necessary for the N.A.E. to openly show the fallacies and dangers of the Federal Council's program, and I am glad they do. I do not suppose that there is a single man anywhere working with the National Association of Evangelicals who is actively associated with the Federal Council of Churches. I do not know such a person. If a man were satisfied with the Federal Council of Churches he certainly would not want to come to the National Association of Evangelicals. In this matter you follow some fuzzy thinking, and some hearsay statements which are not reliable.

Today I had a letter from a man who lives in a western state. Only one orthodox church is near-by. It is nominally associated with the Northern Baptist Convention. The pastor is sound in the faith. The people all believe the Bible. This

man has two little boys who ought to be in Sunday school. His conscience has rebuked him and he felt a burden to join that little church and help. I advised him to do so, to back up the pastor, to help keep the church true to the Word of God. I urged him not to send a dime to the National Baptist Convention headquarters, nor to support any of its objects except those that are definitely sponsored by the Conservative Baptist Fellowship within the Northern Baptist Convention. I advised him that if there came an issue that he must either support the Northern Baptist Convention program or get out, then certainly he must get out. To say that that man who takes his children to a Sunday school where the Bible is taught and where souls are won, and hears a pastor preach who is earnest and believes the Bible and holds up the blood of Christ as the only hope for a sinner—to accuse that man of compromise and of joining in with the enemies of Christ, because he takes his children to church and helps to win souls is silly and thoughtless.

I cannot in good conscience join a Northern Baptist Convention church. In my case there is another good place where I can take my children where they are taught the Word of God and where there is not the slightest taint of modernism nor of compromise with modernism. If I should hold a revival campaign and that church and pastor which is only nominally connected with the Northern Baptist Convention but standing true to Christ should cooperate in that revival, I would not be compromising to preach the gospel to them.

In closing I think I ought to say a word about your offensive language. It does not commend you to a Bible believer. Remember that Jesus said, 'By this shall all men know that you are my disciples, if you have love one toward another' (John 13:35). I believe that brotherly love, kindness, fair dealing, without boastfulness and arrogance, are Christian virtues. I believe they are part of the fundamentals of the faith, which one who would be true to Christ must observe. Do you not agree?

As you request, I will publish my answer in THE SWORD OF THE LORD and trust God will use it to clarify the matter.

In contrast to your letter, I received a letter the same day, in the same mail with yours, from Dr. Carl McIntire, president of the International Council of Christian Churches, mailed me from Geneva, Switzerland. He called me, 'Dear Brother John,' briefly reported on the meeting, and enclosed for me his presidential address opening the Second Plenary

Congress of the International Council of Christian Churches, for possible use in THE SWORD OF THE LORD. He closed his letter with these words, 'May the Lord bless you. Yours in Christ, Carl.' Don't you think that is a great deal better than sharp words, harsh accusations, and inconsiderate language?

I say, God bless the American Council of Churches and the International Council of Churches. God bless beloved Carl McIntire, fervent Bob Ketcham, and all their kind. I am for their mighty stand against modernism. I am for their boldness. They have willingly suffered for Jesus Christ and on the issue of Christ and the Bible, their stand is my stand. On the issue of separation from modernism and unbelief their stand is my stand.

On the other hand I say God bless the National Association of Evangelicals, with all the good men enlisted in it and working with it. They reach many people who are not eligible to join the American Council of Churches. Perhaps some of them are more

timid than they ought to be.

Perhaps some of them now are where some of the American Council workers were before they got courage to come out or before they got kicked out of some of the denominations. But in any case, these good, Bible-believing men love the Lord Jesus and His work. They try to stand true to the Bible. May God prosper them and unite their hearts in work that will please the Lord.

I am a friend to every man who loves the Lord Jesus and believes the Bible, and if he will let me, I will be his active friend. No one organizational label is big enough to brand me satisfactorily. No little organization corral is big enough to hold me. Wherever I can work with Bible-believing Christians I will do so. I am a companion of all them that fear thee, and of them that keep thy precepts' (Psa. 119:63).

Thank you for your letter. I have taken time to answer thoroughly, hoping to be a help.

In the Saviour's name, yours,

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"During my first year I was granted the largest scholarship that was then offered and how thankful I am for it, since I needed every cent. My second year saw a reduction to about one-half the former amount and last year, I needed no help at all. This year I have again found the need for assistance, and the school has graciously granted it. As I graduate this spring, I know I will have something to thank the Lord for besides a formal education—it will be the help rendered by friends of our school and the God-given foresight of its founder."

This young man conducted fifty-four public religious services during the summer, and we know of seven people that he led to the Lord Jesus Christ, and we have a record of two

fine young people who have gone into full-time Christian work because of his ministry. I will leave it to you people who have contributed to the Student Loan Endowment Fund to be the judge of whether your money has been well invested. I would like to have you folks who have not yet made a contribution to read carefully what this young man says, and I would like to have you make a contribution. Already we are getting requests for the next school year for student loans. If we are going to help the students that need help this year and next year, we must build this amount up to \$500,000 during this school year.

My friends, please don't wait until the close of the year but send some amount now; and if you find you can help more, send an additional amount later. We cannot get away from the feeling that the Lord led us in the working out of this plan. We thank all of you who have helped us, and we hope you will help some more, and we are praying that the Lord will move upon the hearts of you who have not yet made any investment in this Student Loan Endowment Fund so you will invest as much as possible and do it at the earliest moment possible. Thank you and God bless you.

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Household Salvation

(Continued from page 6)

only to the Philippian jailer, but to others in Bible history, and to us today does God say, "Believe . . . and thou shalt be saved, and thy house."

IV Household Salvation Has Marked the Dealings of God With Men All Through History

Since the canon of Scripture closed, God has been honoring the faith of men and women for the saving of their house.

When a Christian mother in the fifth century went to the Bishop of Milan and implored him with tears to speak to her profligate son, the Bishop marked her tears, and with prophetic insight said, "It is impossible that the child of such prayers could ever be lost." That mother was Monica, and her son the saintly Augustine, converted to God by the faith of a mother who would not let God go. She gave God no rest, day or night, until her boy was saved.

Catherine Booth is reported to have prayed, "O God, I will not stand before Thee without all my children." She was actually not willing to be saved without them. What was God's answer to such passionate pleading and faith? Everyone of them was saved and became a preacher of the gospel.

Jonathan Edwards in a moment of intimacy with God is said to have claimed from God that not one of his seed would ever be lost! After three generations, one who had made investigation could not find one of his descendants who was not a decided Christian.

In the winter of 1909, I attended the Gordon Bible School in Boston. It was founded by Dr. A. J. Gordon. Mrs. Gordon, his widow, was one of our teachers. She impressed upon us the fact that God had given every parent the privilege of claiming his children for God. She said if a parent would plead and believe God's promise, the child of such faith would never be lost. God had given her five children. From their birth she claimed and believed God for their salvation. As the children grew up, they one by one accepted Christ. Ernest Gordon who writes so ably for the *Sunday School Times* was the fruit of such praying. It is faith like this that God honors.

The first time I preached this sermon, a Christian mother in my church in Toronto was convicted of the sin of unbelief. She had three grown-up children. One was a backslidden Christian, a girl of eighteen, worldly and uninterested in spiritual things. Two sons were unsaved. This mother prayed and worried, which means that she did not believe God would answer her prayers. She saw the meaning of Acts 16:31. She began to pray with faith. She herself became a different woman. Instead of fretting over her children, she became filled with joy and peace through believing. In a few weeks her daughter was beautifully restored to fellowship with God. She became an earnest soul-winning Christian. A week or two later, the younger of the two boys was converted and later went to Bible college. About a year later the older son was saved, so that the whole family was united in Christ. This widowed mother then began praying for her married sister and her family who lived fifteen miles from Toronto. One by one they accepted Christ, and I received them into the church. Nine members of those two families accepted Christ because a mother took God at His word and believed for her house.

I preached this sermon in the First Baptist Church, New York, shortly after noble Dr. Haldeman had gone in to see the King. At the close of the service a lady told me that three years before, in a public meeting in that church, a man rose under the gallery and gave a ringing testimony for Christ. He closed by saying, "Five years ago a dying mother called her daughter to her bedside and told her how glad she was that all her children would be with her in Heaven. The daughter said, 'Why, mother, what about John?' The dying mother then quoted the words, 'Believe . . . and thou shalt

be saved, and thy house.' " The man said, "I am that son, picked up from the gutter by a God who answers prayer."

The Rev. Christian Eicher heard me preach this message in the Grand Opera House in Chicago. After the service, he told me this story: His father was converted in middle life. He saw the meaning of Acts 16:31. He claimed his household for God. He had twelve children, none of whom was saved. Five were then under the age of accountability. God at once began to deal with the seven older children, and before long every one of them came to Christ. As the other five grew up they too turned to God, until the entire household was saved!

I preached this sermon in the Chestnut Street Opera House in Philadelphia. It was broadcast over the air. A mother, in Allentown, Pennsylvania heard God's voice in the message. She had three grown-up children and a husband. All four were unsaved. She claimed her house for God. Six months later, when Merrill T. MacPherson visited Allentown, this mother told him that already her three children were saved and that the husband had started attending church.

A young married woman heard the sermon in the Baptist Temple in Philadelphia, Dr. Russell Conwell's church. Her husband was unsaved. She, also, took God at His word. She thanked God her husband would be saved. I met her ten months later. She and her husband were now active workers in a Presbyterian Church. She said, in her husband's presence, "My husband is before you, a saved man, and a demonstration of the truth of your message." When I think of the glorious possibilities of believing prayer, with this wondrous promise as a basis, I long to go through all the churches of the land, telling God's people of their privilege.

It seems almost too good to be true. It did to a minister of the gospel in Sault Ste. Marie, Canada. I was holding a campaign there and was invited to address the ministerial gathering. I spoke on "Parental Faith." I said that every Christian father held in his hand the destiny of his child. One minister was deeply moved. He was the father of a prodigal son. The boy was away from home. The father carried a burden of anxiety night and day. He prayed for his son. He wept before God. But he did not actually believe his prayer would be answered. He was smitten with conviction. God showed him he did not believe. He went home that afternoon and, in his room, he claimed his boy for God. That was on Tuesday. I knew nothing of all this until Friday night when this minister, who was present at the service, told me the above facts. Then he showed me a letter received that day from his son in Windsor, Ontario, nearly three hundred miles away, saying, "Dear Father: On Tuesday I was riding on a train going to Windsor to look for work. God's Spirit came upon me, and I felt I must decide for Christ. I walked through the train looking for a place where I could pray. I found one where the backs of two seats came together. On my face before God, under those seats, I found Christ, and I write to tell you about it."

Blessed be God for this beautiful promise! Blessed be His name for the possibilities of prevailing faith. Blessed be the name of our Lord Jesus Christ, for it is our name that gives efficacy to our prayers. And blessed be the gracious Holy Spirit, by whose convicting power our loved ones are drawn to Christ and saved.

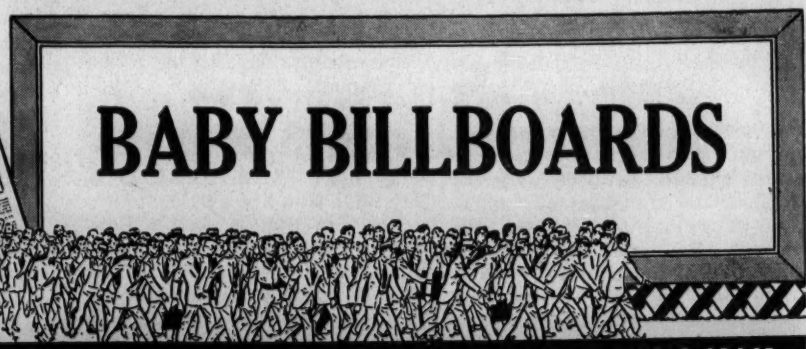
Does it happen that there is an unsaved man or woman reading this message? Have you considered, dear friend, that this wonderful promise is for you? The promise was not given only to the saved. It was addressed to an unsaved man about to send his soul to Hell by way of suicide.

The jailer believed for himself and his household. So may you. Are you a father or a mother? You can be saved and your family

with you. It is the grandest thing in life to say Yes to God and go to Heaven, taking your children with you. If you say No to God, the chances are that your family will say No to God, also. Are you willing, after reading this message, to continue without Christ in your life, heading toward the outer darkness, and taking your loved ones with you?

If you will bow your head this moment, right where you sit, and with a penitent heart open to Jesus Christ say, "O Lamb of God I come," the Saviour will at once enter. He who died for you will at once come into your heart, never to leave you nor forsake you. Believe this and, because you believe it, thank God for it. Thus you are saved by believing.

Then, ask Him to give you faith to believe for your family. He will do so. Go and tell them Christ has come into your heart and that you believe that they too are going to be saved. You will find God is as good as His word. He will not disappoint the faith which He has inspired. "Thou shalt be saved, AND THY HOUSE."



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To Make You Think
 Compiled by Porter Routh
 Secretary and Editor, The Sunday School Board of the Southern Baptist Convention.

Per capita income decreased 2 per cent in 1949 for the United States as a whole for a \$1,330 figure (total income divided by total population), according to the U.S. Department of Commerce. However, per capita income increased 5 per cent in the Southwest during the year.

There are about 500,000 fewer farm workers than a year ago. The number is now about 12,000,000.

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War fever is represented by the jump in marriage licenses during July. The number issued in major cities jumped 15.2 per cent over 1949.

There are now only 117 U.S. cities with competing daily newspapers. There are 10 states with no cities having competing daily papers. The number of daily papers has decreased from 2,600 in 1909 to 1,780 in 1949. Average daily circulation for morning newspapers in the U.S. reached 21,004,650 in 1949 with evening circulation 31,840,901, and Sunday 46,398,968.

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